The consecration of the Saint Barbara Greek Orthodox Church, Durham, North Carolina by his eminence Archbishop Iakovos

# The Service of Consecration

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# The Consecration

of the

# SAINT BARBARA GREEK ORTHODOX CHURCH

Durham, North Carolina

by

HIS EMINENCE
ARCHBISHOP IAKOVOS

Primate
of the
Greek Orthodox Church
in the
Americas

Sunday, November 15, 1970

The Consecration Service of a Church bears the theme of initiation and renewal. To consecrate a Church, means to initiate the edifice into the service of God, and to set it apart for exclusive use as a House of Worship.

The faithful are spiritually renewed and regenerated at Baptism & Confirmation. They are filled with the Holy Spirit, and pledge to live the new life in Christ. In like manner, the Church building is renewed by its Baptism and Confirmation; i.e., Consecration, and becomes the House of God. It is filled with the Holy Spirit and dispenses this Spirit to the faithful within its walls.

Once a Christian accepts the Christian Faith he does so forever. Once a Church building is consecrated, it remains a place of Christian worship for as long as it exists.

The "Consecration Service" is weaved with threads of the Old and the New Testaments, the Theology of the Orthodox Church, and trimmed with Eastern Christendom's symbolism. We have attempted by the preparation of this booklet to explain the movements of the Service, and to present it to you as one multi-colored fabric so that you might appreciate and better understand this ancient Rite.

# The Service of Consecration

ARCHBISHOP: Blessed is our God always, now and ever and unto the ages of ages.

CHOIR: Amen

READER: Psalm 143 - Hear my prayer, O Lord; give ear to my supplications! In thy faithfulness answer me, in thy righteousness! Enter not into judgement with thy servant; for no man living is righteous before thee. For the enemy has pursued me; he has crushed my life to the ground; he has made me sit in darkness like those long dead. Therefore my spirit faints within me; my heart within me is appalled. I remember the days of old, I meditate on all that thou hast done; I muse on what thy hands have wrought. I stretch out my hands to thee; my soul thirsts for thee like a parched land. Make haste to answer me, O Lord! My spirit fails! Hide not thy face from me, lest I be like those who go down to the Pit. Let me hear in the morning of thy steadfast love, for in thee I put my trust. Teach me the way I should go, for to thee I lift up my soul. Deliver me, O Lord, from my enemies! I have fled to thee for refuge! Teach me to do thy will, for thou art my God! Let thy good spirit lead me on a level path! For thy name's sake, O Lord, preserve my life! In thy righteousness bring me out of trouble! And in thy steadfast love cut off my enemies,and destroy all my adversaries, for I am thy servant.

PRIEST: Again and again in peace let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Help us, save us, have mercy upon us and protect us, O God, by Thy Grace.

Commemorating our most holy, pure, blessed, and glorified Lady, Theotokos and Ever Virgin May, with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

CHOIR: To Thee, O Lord.

ARCHBISHOP: For holy art Thou our God, and unto Thee we ascribe glory, to the Father, and to the Son and to the Holy Spirit now and ever and unto the ages of ages.

CHOIR: Amen.

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

*The Archbishop standing before the Holy Relics recites the following prayer:*

ARCHBISHOP: O Lord our God, faithful in Thy words and truthful in Thy promises Who hast granted Thy holy Martyrs to fight the good fight and to fulfill the course of godliness and to keep the faith of true confession: Be Thou, the same all-holy Lord, entreated of their prayers and grant unto us Thine unworthy servants, to have a part and inheritance with them, that being followers of them, we also may obtain the good things which await them.

Through Thy mercy and love toward mankind of Thine Only-begotten Son with Whom Thou art blessed, together with Thine all-holy, good and life-giving spirit, now and ever and unto the ages of ages.

CHOIR: Amen.

ARCHBISHOP: Peace be with you all.

CHOIR: And with thy spirit.

PRIEST: Let us bow our heads unto the Lord.

CHOIR: To Thee, O Lord.

ARCHBISHOP: O Lord our God, through the intercessions of our Holy Lady and Mother of God and of all Thy saints direct the works of our hands, Thine unworthy servants, and make us worthy that we may in all things prove to be acceptable unto Thy goodness.

Blessed and glorified be the majesty of Thy Kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and unto the ages of ages.

CHOIR: Amen.

# The Procession Around the Church

*The Archbishop raises the Paten containing the Holy Relics and the exodus from the Church begins in the following order: The Acolytes, Choir, Cantor, Priests and Archbishop leave the Church, followed by the Guest Clergy, other Guests, and the entire Congregation, leaving the Church completely empty.*

*The first of three processions around the exterior of the Church begins. Hymns are sung by the Choir and Cantor, as the procession takes place.*

*Upon arriving before the main entrance of the Church, the Archbishop places the Paten with the Holy Relics on a table and the Scriptural texts are read.*

PRIEST: Let us attend.

READER: The Lord is my light and my salvation. The Lord is the protection of my life.

PRIEST: Wisdom.

READER: The Reading is from the Epistle of St. Paul to the Hebrews (2:11-18).

PRIEST: Let us attend.

READER: For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee. And again, I will put my trust in him. And again, Here am I, and the children God has given me. Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.

ARCHBISHOP: Peace be with you, Reader.

CHOIR: Alleluia, Alleluia, Alleluia.

PRIEST: Wisdom. Attend.
Let us hear the Holy Gospel.

ARCHBISHOP: Peace be with you all.

CHOIR: And with thy spirit.

ARCHBISHOP: The reading is from the Holy Gospel of St. Matthew (16:13-20).

PRIEST: Let us attend.

CHOIR: Glory to Thee, o Lord, glory to Thee.

ARCHBISHOP: Now when Jesus came into the district of Caesarea Philippe, he asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Then he strictly charged the disciples to tell no one that he was the Christ.

CHOIR: Glory to Thee, O Lord, glory to Thee.

*The Archbishop lifts the Paten from the table and as the second procession around the Church takes place hymns are sung.*

*Upon completing the circling, the Archbishop places the Holy Relics on the table before the main entrance and Scriptural Lessons are read once again.*

PRIEST: Let us attend.

READER: She shall be brought unto the King; the virgins that follow her shall be brought unto Thee.

PRIEST: Wisdom.

READER: The Reading is from the Epistle of St. Paul to the Hebrews (9:1-7).

PRIEST: Let us attend.

READER: Now even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

ARCHBISHOP: Peace be with you, Reader.

CHOIR: Alleluia, Alleluia, Alleluia.



PRIEST: Wisdom. Attend.
Let us hear the Holy Gospel.

ARCHBISHOP: Peace be with you all.

CHOIR: And with thy spirit.

ARCHBISHOP: The Reading is from the Holy Gospel according to St. Luke (10:38-42).

PRIEST: Let us attend.

ARCHBISHOP: Now as they went on their way, he entered a village; and a woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

CHOIR: Glory to Thee, O Lord, glory to Thee.

*The third procession commences as the Archbishop carries the Holy Relics and Hymns are sung. Upon completing the final procession the Archbishop stands before the main entrance and says:*

ARCHBISHOP: Blessed art Thou, O Christ our God, now and ever and unto the ages of ages.

CHOIR: Amen.

READER: O Christ our God, Who didst build Thy Church upon the rock of faith, direct our petitions and receive Thy people who in faith cry unto Thee, save us, O our God.

*The Archbishop places the Holy Relics on the table set before the main entrance, and recites the following prayer:*

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

ARCHBISHOP: Blessed be Thou forever, O God and Father of our Lord Jesus Christ, Who through the veil of His flesh hath consecrated for us an entrance into the Church of the first-born, who are written in heaven, where is the abode of those who rejoice, and the voice of gladness; Do Thou the same Lord, Who lovest mankind, look upon us Thy sinful and unworthy servants who now celebrate the consecration of the honorable Church of (name of Church is mentioned), after the pattern of Thy most holy Church, that is, of our own body, which Thou hast made worthy unto us by Thine all-laudable Apostle Paul to call Thy Church; and establish it immovable unto the end of time and glorified in Thee. And vouchsafe that without condemnation we may offer therein praises and exaltations unto Thy glory, and unto Thine Only-begotten Son, our Lord Jesus Christ, and Thy Holy Spirit with understanding, and with all emotion and that those who worship Thee in Thy fear may show themselves worthy of Thy divine bounties; and that these prayers offered up by us and by all Thy people unto thine ineffable loving kindness may be acceptable unto Thy goodness: Through the prayers of our most holy Lady, Theotokos and Ever Virgin Mary.




For holy art Thou, O our God, Who restest on the Saints. And unto Thee do we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

*Standing before the main entrance of the Church, the Archbishop offers a prayer petitioning the Almighty's protection for the new Holy House which He founded and that therein true glory and worship might be rendered to Him.*



ARCHBISHOP: O Master, Lord our God, Who hast appointed in heaven orders and armies of angels and archangels for the ministry of Thy Glory: Grant that there may be with our entrance, the entrance of Thy holy angels, ministering with us and glorifying with us Thy goodness.

For unto Thee are due all glory, honor and worship, to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages.

CHOIR: Amen.




*The 3 processions around the Church represent its being set apart from all other buildings as a sacred area, which serves to unite man with his Creator, the earthly and the heavenly worlds, the Church building, thus, symbolizes heaven.*
*The Archbishop representing Christ returning to heaven at the Ascension commences a dialogue from Psalm 24 with a Priest found within the Church, which is recited three times. The Archbishop raps on the doors and says:*

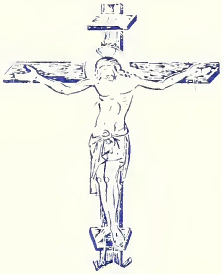
ARCHBISHOP: Open, Open the gates and let them remain open forever and let the King of glory enter.

*The Priest represents an angel, who in amazement asks the following question, for the Son of God was always present in heaven, even though He became incarnate.*

PRIEST: Who is this King of Glory?

*The Archbishop representing Christ responds to the question of the angel.*

ARCHBISHOP: The Lord strong and mighty, the Lord mighty in battle, the Lord of hosts, He is the King of glory.



*The Archbishop raises the Paten and makes the sign of the Cross before the Church Doors. The doors are opened; the Angelic Host receive their Lord into Heaven. The Archbishop representing Christ, enters the Church carrying the Holy Relics followed by all. The heavens were opened for us by Jesus, the great Martyr of God the Father and thus we follow Him to His Kingdom.*

*The Congregation, after lighting a candle and reverencing the Icon in the Narthex, returns to its pews for the remainder of the Service as the Choir sings the following hymn:*

CHOIR: Forasmuch as Thou hast shown forth the splendor of the firmament on high and the beauty of the holy habitation of Thy glory here below, O Lord: Establish Thou the same forever, and accept our petitions continually offered unto Thee therein; through the Theotokos, O Thou Who art the life and the Resurrection of all men.

# The Deposition of the Holy Relics

*The Archbishop enters the Sanctuary carrying the Holy Relics to the Altar, and uncovering the Paten he places them into a small gold box. He pours Holy Chrism, Confirmation Oil, over the Holy Relics. This symbolizes the unity of the martyrs with Christ, the True Chrism and the fullness of Grace they possessed; for Holy Chrism is the seal of the gift of the Holy Spirit. A prayer is offered for all those who contributed towards the Church.*

ARCHBISHOP: Eternal be the memory of the builders of this Holy Church.




*In the ancient Church the persecuted Christians performed the Eucharist in underground catacombs over the tombs of martyred Saints. When Christianity ceased to be persecuted, this tradition was perpetuated by enclosing Holy Relics of Martyrs in the Altar Table.*

*The Consecration of a Church revolves around the Consecration of the Altar Table, for it represents the center of all Sacraments and Rites. Before commencing this task, the Archbishop entreats the Almighty's assistance.*

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

ARCHBISHOP: O Lord our God, Who hast bestowed upon the holy Martyrs which suffered for Thy sake this glory also, that their relics should be sown in all the earth, in Thy holy churches, and should bring forth fruits of healing: Do Thou, the same Master, Who art the giver of all good things, through the intercession of the Saints whose relics Thou hast graciously permitted to be placed in this Thy venerable Altar, enable us without condemnation to offer unto Thee thereon the bloodless sacrifice: And grant us all those petitions which are unto salvation, vouchsafing also to the relics therein of those who have suffered for thy holy Name, that they may work miracles unto our salvation.

For Thine art the kingdom and the power and the glory, of the Father and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: Let us pray to the Lord.

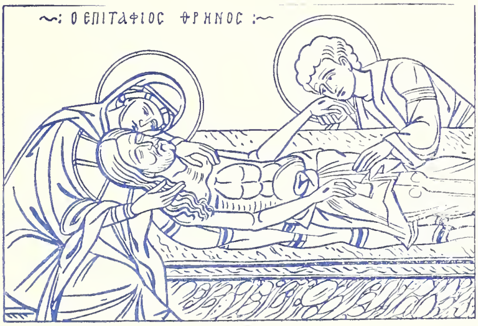
CHOIR: Lord, have mercy.

ARCHBISHOP: O Lord, God our Saviour, Who createst all things and makest the race of man for salvation, accept the prayer

of us, Thine unworthy servants; and enable us at this present hour without condemnation to accomplish the consecration of this Church, founded to Thy praise in the name of (the name of the Church) and to consummate the erection therein of an Altar.

For unto Thee are due all glory, honor and worship, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.




*The Archbishop places the gold box containing the Holy Relics into a cavity in the Altar Table where they will remain permanently and pours wax-mastic over them, thus sealing them. The ingredients are wax, mastic, myrrh, aloe, incense, resin and labdanum. The Altar Table represents the Sepulchre at our Saviour. This act commemorates the fragrant spices used by Joseph of Arimathea and Nicodemus to anoint the Body of Jesus as a burial preparation.*

*Wax as a binding and unifying agent represents the eternal bond between Christ and His martyrs, Christ and all those who take up their cross and follow Him, for thus they die to sin and resurrect to a new life.*

READER: Psalm 145 - I will extol thee, my God and King, and bless thy name for ever and ever. Every day I will bless thee, and praise thy name for ever and ever. Great is the Lord, and greatly to be praised, and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mightly acts. On the glorious splendor of thy majesty, and on thy wondrous works, I will meditate. Men shall proclaim the might of thy terrible acts, and I will declare thy greatness. They shall pour forth the fame of thy abundant goodness, and shall sing aloud of thy righteousness. The Lord is gracious and merciful, slow to anger and abounding in steadfast love. The Lord is good to all, and his compassion is over all that he has made. All thy works shall give thanks to thee, O Lord, and all thy saints shall bless thee! They shall speak of the glory of thy kingdom, and tell of thy power, to make known to the sons of men thy mighty deeds, and the glorious splendor of thy kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations. The Lord is faithful in all his words, and gracious in all his deeds. The Lord upholds all who are falling, and raises up all who are bowed down. The eyes of all look to thee, and thou givest them their food in due season. Thou openest thy hand, thou satisfiest the desire of every living thing. The Lord is just in all his ways, and kind in all his doings. The Lord is near to all who call upon him, to all who call upon him in truth. He fulfils the desire of all who fear him, he also hears their cry, and saves them. The Lord preserves all who love him; but all the wicked he will destroy. My mouth will speak the praise of the Lord, and let all flesh bless his holy name for ever and ever.

Psalm 23 - The Lord is my shepherd, I shall not want; he makes me lie down in green pastures. He leads me beside still waters; he restores my soul. He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil, my cup overflows. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever.

ARCHBISHOP: Blessed is our God always, now and ever and unto the ages of ages.

CHOIR: Amen.

## The Washing of the Altar Table

*Since the Altar Table represents the Sepulchre of our Lord and His Body lies therein, by the Grace given to the Holy Martyrs, the Altar undergoes a Baptism of our Lord's Body. The materials of which the Altar Table is constructed die to their former use and resurrect to a new use, the Sepulchre of our Lord. A white linen protective garment called the Savanon is placed over the Archbishop's vestments. The entire Congregation kneels as the prayer of Consecration is read.*

PRIEST: Again and again, bending on our knees, let us pray to the Lord.

CHOIR: Lord, have mercy.

ARCHBISHOP: O God, without beginning and eternal, Who callest all things into being from nothingness; Who dwellest in light unapproachable, and hast the heavens for Thy throne, and the earth for Thy footstool; Who didst give a law and pattern unto Moses and didst inspire Bezaleel with the spirit of wisdom, and didst enable them to complete the perfect building of the Tabernacle of Thy Covenant, wherein ordinances of divine worship were instituted which were the images and types of the truth; Who didst bestow upon Solomon breadth and greatness of heart, and thereby didst rear of old the Church; and upon Thy holy and all-laudable Apostles didst renew the service in the Spirit, and the grace of the true Tabernacle, and through the same, O Lord of Hosts, didst plant thy Churches and Thine Altars in all the earth, that there might be offered unto Thee consecrated and bloodless sacrifies; Who, also, hast graciously been pleased to found this Church, in the Name of (name of the Church is mentioned) to Thy glory, and to the glory of Thine Only-begotten Son, and of Thine all-holy Spirit: Do Thou, the same immortal and generous King, call to mind Thy bounties and Thy mercies, which are from everlasting, and abhor not us who are defiled with a multitude of sins, neither annul Thou Thy Covenant because of our uncleaniness; but disregard Thou now our iniquities, and strengthen us with the Grace and inspiration of Thy life-giving and Holy Spirit, that without condemnation we may accomplish the renewal of this Church, and fulfill the consecration of the Altar therein; that therein blessing Thee in Psalms, and songs, and mystical rites we may always magnify Thy loving-kindness.



Yea, O Master, Lord our God, the hope of all the ends of the earth, hear us sinners. who make our supplications unto Thee, and send down Thine all-holy and worshipful, and almighty Spirit, and sanctify this Church and this Altar; Fill it with the light everlasting; elect it for Thy dwelling place; make it the abode of Thy glory. Adorn it with Thy divine and supernatural gifts. Appoint it for a haven of the tempest tossed, for a healing of passions, for a refuge of the weak, for an expelling of evil spirits. Let Thine eyes be open upon it day and night and let Thine ears be heedful of the prayer of those who shall enter therein in Thy fear, and in devoutness, and shall call upon Thine all honorable and worshipful Name; that whatsoever they shall ask of Thee, Thou wilt hear it in heaven above and wilt show mercy and be gracious unto them. Preserve it indestructible even unto the end of the ages, and show forth the holy Altar therein, an Altar of Thy Holy Things through the power and indwelling of Thy Holy Spirit. Glorify it above the Mercy-Seat according to the Law; that the holy offices which shall be celebrated thereon may attain unto Thy holy, and most heavenly and supersensual Altar and obtain for us the grace of Thy most pure over-shadowing; for we trust not in the service of our unworthy hands, but in Thine unspeakable goodness.

*The Congregation rises as the following petition is heard:*

PRIEST: Help us, save us, have mercy on us, raise and protect us, O God by Thy Grace.

In peace, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the peace from above, and the salvation of our souls let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For this Holy House and for those that enter it with faith, reverence and fear of God, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For our Archbishop Iakovos, the honorable Priesthood, the Diaconate in Christ and for all clergy and laity, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the work of our hands and our assembled brethren, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the sanctification of this Holy House and the Altar therein through the descent, might and works of the Holy Spirit, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For this City and every city and land and for the faithful who dwell in them, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For those who travel by land, sea and air, for the sick, the suffering and captives and for their salvation, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Help us, save, have mercy on us, O God, by Thy Grace.

Commemorating our most holy, pure, blessed and glorified Lady, Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

CHOIR: To Thee, O Lord.

ARCHBISHOP: For holy art Thou, O our God, Who restest among the Saints and the Martyrs who suffered for Thee, and to Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages.

CHOIR: Amen.

*A basin, containing warm water, is brought before the Archbishop who blesses and prays for its sanctification.*

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

ARCHBISHOP: O Lord our God, Who sanctified the streams of Jordan by Thy saving manifestation: Do Thou, the same Lord, Send down also now the Grace of the all-Holy Spirit on this Thy present Altar and bless us and this water unto sanctification and completion of Thy Holy Altar. For blessed art Thou unto the ages of ages.

CHOIR: Amen.

*Pouring the water three times on the Altar Table in the sign of the Cross, the Archbishop says each time:*

ARCHBISHOP: In the name of the Father and the Son and the Holy Spirit.

CHOIR: Amen.



*The Archbishop washes the Altar Table with a new sponge as Psalm 84 is read. Symeon of Salonica says: "Since the Altar symbolizes Jesus, it also receives the marks of His Baptism, and this in two ways. It becomes clean by washing and it is sanctified with Holy Spirit since it becomes the vessel of the Spirit."*

READER: Psalm 84 - How lovely is thy dwelling place, O Lord of hosts! My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God. Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at thy altars, O Lord of hosts, my King and my God. Blessed are those who dwell in thy house, ever singing thy praise! Blessed are the men whose strength is in thee, in whose heart are the highways to Zion. As they go through the valley of Baca they make it a place of springs; the early rain also covers it with pools. They go from strength to strength; the God of gods will be seen in Zion. O Lord God of hosts, hear my prayer; give ear, O God of Jacob! Behold our shield, O God; look upon the face of thine anointed! For a day in thy courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness. For the Lord God is a sun and shield; he bestows favor and honor. No good thing does the Lord withhold from those who walk uprightly. O Lord of hosts, blessed is the man who trusts in thee!

*When the washing and wiping is completed, the Archbishop glorifies God.*

ARCHBISHOP: Glory to our God unto the ages.

CHOIR: Amen.

ΔΟΞΑ ϹΟΙ
Ο ΘΕΟϹ ΗΜΩΝ
ΔΟΞΑ ϹΟΙ

# The Anointing of the Altar Table




*The Archbishop anoints the Altar Table 3 times with rosewater. The rosewater symbolizes the anointing with sweet smelling fragrances of Christ's Body. He does this, saying each time, the 7th and 8th verses of Psalm 51:*

ARCHBISHOP: Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice.

*Then the remainder of Psalm 51 is recited as the Altar Table is wiped with the Corporals, Antimensia by the Priests.*

Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee. Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance. O Lord, open thou my lips, and my mouth shall show forth thy praise. For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise. Do good to Zion in thy good pleasure; rebuild the walls of Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thy altar.

*The Archbishop glorifying God says:*

Blessed is our God always, now and ever and unto the ages of ages.

CHOIR: Amen.

PRIEST: Let us attend.

*As the Priest calls us to be attentive three times the Archbishop makes the sign of the cross on the Altar Table three times with Holy Chrism (Confirmation Oil)– once in the center, then on either side, saying as he pours each time:*

ARCHBISHOP: Alleluia, Alleluia, Alleluia.

*The Archbishop spreads the Holy Chrism on the Altar Table as he says:*

READER: Psalm 133 - Behold, how good and pleasant it is when brothers dwell in unity! It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes! It is like the dew of Hermon, which falls on the mountains of Zion! For there the Lord has commanded the blessing, life for evermore.

Glory to the Father and the Son and the Holy Spirit, now and ever, and unto the ages of ages.

CHOIR: Amen

ARCHBISHOP: Glory to Thee, O Holy Trinity our God, glory to Thee, unto the ages of ages.

CHOIR: Amen.



*Symeon of Salonica speaks of the Anointing of the Altar as follows: "Since the oil of Holy Chrism is poured out in the name of Christ our God, and the Table represents Him Who was buried therein, it is anointed with Chrism and becomes the workshop of the gifts of the Holy Spirit. For on the Altar, the Awesome and Mystical Sacraments are celebrated, the Gospel is placed thereon and beneath it the Holy Relics of the Martyrs are deposited. Thus the Table becomes the Altar of Christ, and a throne of glory, and the dwelling place of God and the Tomb and Grave of Christ."*

*The Priests wipe the Altar dry with the same Corporals or Antimensia with which they wiped the rosewater and wine. Four icons of the Evangelists are fastened on the four corners of the Altar Table with mastic. The Altar symbolizes the whole*

*Church, which from the four corners of the earth is held together by the Lord and is built on Him, through the preaching of the Gospel.*

# The Vesting of the Altar Table



*The Altar is then covered with a white linen shroud called the "Katasarkion". This symbolizes the shroud with which our Lord was wrapped for burial. The "Katasarkion" is secured around the Altar with a cord, which typifies the cord tied around our Lord when He was led before the High Priests. The shroud will never be removed again and will remain on the Altar for as long as the Church will remain standing, for our Lord died and was buried once and for all time. As the "Katasarkion" is being placed on the Altar, Psalm 132 is read.*

READER: Psalm 132 - Remember, O Lord, in David's favor, all the hardships he endured; how he swore to the Lord and vowed to the Mighty One of Jacob, "I will not enter my house or get into my bed; I will not give sleep to my eyes or slumber to my eyelids, until I find a place for the Lord, a dwelling place for the Mighty One of Jacob." Lo, we heard of it in Ephrathah, we found it in the fields of Jaar. "Let

us go to his dwelling place; let us worship at his footstool!" Arise, O Lord, and go to thy resting place, thou and the ark of thy might. Let thy priests be clothed with righteousness, and let thy saints shout for joy. For thy servant David's sake do not turn away the face of thy anointed one. The Lord swore to David a sure oath from which he will not turn back: "One of the sons of your body I will set on your throne. If your sons keep my covenant and my testimonies which I shall teach them, their sons also for ever shall sit upon your throne." For the Lord has chosen Zion; he has desired it for his habitation: "This is my resting place for ever; here I will dwell, for I have desired it. I will abundantly bless her provisions; I will satisfy her poor with bread. Her priests I will clothe with salvation, and her saints will shout for joy. There I will make a horn to sprout for David; I have prepared a lamp for my anointed. His enemies I will clothe with shame, but upon himself his crown will shed its luster."

*When this is completed the Archbishop says:*

ARCHBISHOP: Glory to our God unto the ages.

CHOIR: Amen.



*The Archbishop washes his hands and spreads a second cloth, the Altar Cloth, over the Holy Table. This is brighter and more elaborate than the "Katasarkion", for it is symbolic of the glory of God, since the Altar also represents the Throne of God. The brightness is symbolic of the Lord's glorious and divine light, which was shown at the Transfiguration. Psalm 93 is read as the vesting takes place.*

READER: Psalm 93 - The Lord reigns; he is robed in majesty; the Lord is robed, he is girded with strength. Yea, the world is established; it shall never be moved; thy throne is established from of old; thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice, the floods lift up their roaring. Mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty! Thy decrees are very sure; holiness befits thy house, O Lord, for evermore.

ARCHBISHOP: Glory to Thee, Holy Trinity, our God, glory to Thee unto the ages of ages.

CHOIR: Amen.




*The Archbishop places the appointments on the Altar. The Corporal or Antimension is placed first which bears an Icon of the Unnailing of Christ from the Cross. Over it is placed the Lectionary, The Book of Gospels, representing the Teaching Ministry of our Lord.*

*The Tabernacle is then placed on the Altar, representing the actual presence of Christ in the Church, for it contains the reserved Holy Communion. The candle sticks are then placed on the Altar representing the light of God which is dispursed during sacred Services.*

*Since the Altar Table has been consecrated, sanctified and adorned it is censed, for we cense that which is holy. The Church is then censed. Symeon of Salonica writes: "Incense is offered to the entire Holy House by the Bishop for the Grace, which*

*poured from heaven to the entire world by Christ." As the placement of the Altar Appointments and censing take place, Psalm 26 is read.*

READER: Psalm 26 - Vindicate me, O Lord, for I have walked in my integrity, and I have trusted in the Lord without wavering. Prove me, O Lord, and try me; test my heart and my mind. For thy steadfast love is before my eyes, and I walk in faithfulness to thee. I do not sit with false men, nor do I consort with dissemblers; I hate the company of evildoers, and I will not sit with the wicked. I wash my hands in innocence, and go about thy altar, O Lord, singing aloud a song of thanksgiving, and telling all thy wondrous deeds. O Lord, I love the habitation of thy house, and the place where thy glory dwells. Sweep me not away with sinners, nor my life with bloodthirsty men, men in whose hands are evil devices, and whose right hands are full of bribes. But as for me, I walk in my integrity; redeem me and be gracious to me. My foot stands on level ground; in the great congregation I will bless the Lord.



# The Anointing of the Church




*The Archbishop then anoints the four walls of the Church and the Icons in the sign of the Cross with Chrismation or Confirmation Oil. As Christ, writes Nicholas Cavasilas, was anointed with Divinity so is the Church anointed with Holy Chrism; the seal of the gift of the Holy Spirit. Symeon of Salonica says: "The entire Church is anointed, symbolizing the sanctification of all humanity by Christ's Grace." After the anointing, the Archbishop glorifies the Holy Trinity saying:*

ARCHBISHOP: Glory to the Holy and Almighty and life-giving Trinity, now and ever and unto the ages of ages.

CHOIR: Amen.

PRIEST: Again and again in peace, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Help us, save, have mercy on us and protect us, O God, by Thy Grace.

Commemorating our most holy, pure, blessed and glorified Lady, Theotokos and Ever Virgin Mary, with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

CHOIR: To Thee, O Lord.

ARCHBISHOP: For to Thee belong all glory, honor and worship, to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages.

CHOIR: Amen.

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

ARCHBISHOP: O Lord of heaven and earth, Who with wisdom ineffable hast founded Thy holy Church and hast appointed the Order of the Priesthood upon the earth for an antitype of the Angels' service in heaven: Do Thou, O munificent Lord, receive also us who now make our petitions unto Thee; not as being worthy to ask such great things of Thee, but that the exceeding excellence of Thy goodness may be manifested; for Thou hast not ceased in manifold benefits to be gracious unto mankind. And, as the chiefest of Thy benefits, Thou hast bestowed upon us the coming in the flesh of Thine Only-begotten Son, Who was seen upon earth, and shedding forth the light of salvation upon them that sat in darkness, did offer Himself a sacrifice for us, and became a propitiation for the whole world, making us to be partakers of His Resurrection; and after that He had ascended into heaven.



He endued His Apostles and Disciples, as He had promised, with power from on high, which is the Holy Spirit, adored and almighty, who proceedeth from Thee, our God and Father; through Whom, also, they became mighty in deed and in word, administered Baptism unto the adoption of sonship, builded Churches, established Altars, and instituted the laws and precepts of the Priesthood. And we sinners, having preserved the tradition thereof, do fall down before Thee, the everlasting and compassionate God, and implore Thee: Fill with Thy glory divine this Church erected to Thy praise, and show Thou forth the holy Altar therein set up as the Holy of Holies: that we who stand before it, as before the dread Throne of Thy kingdom, may serve Thee uncondemned, sending up unto Thee petitions for ourselves and for all the people, and offering the bloodless sacrifice to Thy goodness, unto the remission of sins both voluntary and involuntary, unto the governing of our life, the attainment of a good life and the fulfilling of all righteousness.

For blessed be Thine all-holy Name of the Father, and of the Son, and of the Holy Spirit, now and ever and unto the ages of ages.

CHOIR: Amen.

ARCHBISHOP: Peace be with you all.

CHOIR: And with thy spirit.

PRIEST: Let us bow our heads to the Lord.

CHOIR: To Thee, O Lord.

*The Archbishop offers the Prayer of Thanksgiving.*

ARCHBISHOP: We thank Thee, O Lord our God, for that Thou hast graciously vouchsafed to continue also even unto us sinners and Thine unworthy servants, because of Thy great love toward mankind, that grace which Thou hast poured out upon Thy holy Apostles and upon our holy Fathers. Wherefore we pray Thee, O All-merciful Lord: Fill with glory, and holiness, and Grace this Altar, that the bloodless sacrifices which shall thereon be offered unto Thee may be transformed into the most pure Body and precious Blood of Thine Only-begotten Son, Who is our Lord, and God, and Saviour Jesus Christ, unto the salvation of all Thy people, and of our unworthiness.

For Thou art our God and to Thee we ascribe glory to the Father, and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: Let us attend.

READER: Holiness befits Thy house, O Lord. The Lord reigneth, He is clothed with majesty.

PRIEST: Wisdom.

READER: The Reading is from the Epistle of St. Paul to the Hebrews (3:1-4).

PRIEST: Let us attend.

READER: Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession. He was faithful to him who appointed him, just as Moses also was faithful in God's house. Yet Jesus has been counted worthy of as much more glory than Moses as the builder of a house has more honor than the house. For every house is built by some one, but the builder of all things is God.

ARCHBISHOP: Peace be with you Reader.

CHOIR: Alleluia, Alleluia, Alleluia.

PRIEST: Wisdom. Attend.
Let us hear the Holy Gospel.

ARCHBISHOP: Peace be with you all.

CHOIR: And with Thy Spirit.

PRIEST: The Reading is from the Holy Gospel according to St. John (10:22-30). Let us attend.

CHOIR: Glory to Thee O Lord glory to Thee.

ARCHBISHOP: It was the feast of the Dedication at Jerusalem; it was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered round him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."



*Some time during the Service the Archbishop will invite the Congregation to participate in the offering of light to the Vigil Lamp by approaching the Solea and placing oil into this lamp and making an offering to the Church. The Archbishop then lights the Vigil Lamp which he places near the Tabernacle and which is never to be extinguished again. This eternal light represents the ever presence of the light that Christ brought to the world which was*

*found in darkness. The Archbishop removes the Savanon, the white garment, and two hymns are sung and then:*

READER: Holy God, Holy Mighty, Holy Immortal have mercy on us (thrice). Glory to the Father and to the Son and to the Holy Spirit now and ever and unto the ages of ages. Amen.

All-holy Trinity have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One visit and heal our infirmities for Thy Name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages. Amen.

CONGREGATION:

Our Father, Who art in heaven,
Hallowed be Thy Name;
Thy Kingdom come;
Thy will be done on earth,
As it is in heaven.
Give us this day our daily bread;
And forgive us our trespasses,
As we forgive those
Who trespass against us;
And lead us not into temptation,
But deliver us from evil.

ARCHBISHOP: For Thine is the Kingdom, and the power and the glory, of the Father and the Son and the Holy Spirit, now and ever and unto the ages of ages.

CHOIR: Amen.

*A hymn is chanted and the following petitions are offered for those who donated towards the new Church.*

PRIEST: Have mercy upon us, O God, according to Thy great mercy, we pray Thee, hear us and have mercy.

CHOIR: Lord, have mercy (thrice).

PRIEST: Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of sins of the servants of God, the Builders of this Holy House and for the forgiveness of all their transgressions, both voluntary and involuntary.

CHOIR: Lord, have mercy (thrice).

ARCHBISHOP: For Thou art a merciful God and lovest mankind and to Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages.

CHOIR: Amen.

ARCHBISHOP: Glory to Thee, O God our hope, glory to Thee.

May Christ our true God, Who rose from the dead, through the intercessions of His all-pure and Holy Mother, through the power of the precious and life-giving Cross, through the protection of the honorable spiritual Powers of heaven, through the prayers of the honorable and glorious Prophet, Forerunner and Baptist John, the holy, glorious and victorious Martyrs, of our saintly and God-inspired Fathers, of the holy and righteous Ancestors of God, Joachim and Anna and of all the Saints, have mercy on us and save us, for our merciful God is good and lovest mankind.

Through the prayers of our holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

CHOIR: Amen.

*The Church has now been baptized, anointed, sanctified, consecrated, and dedicated to God for eternal use as an Orthodox Christian House of Worship. The Divine Liturgy is performed immediately after the Consecration Service, for the Holy Eucharist consumates the Consecration of the Church.*

# ΑΚΟΛΟΥΘΙΑ ΚΑΙ ΤΑΞΙΣ ΕΙΣ ΕΓΚΑΙΝΙΑ ΝΑΟΥ

Εἶτα λαμβάνει καιρὸν ὁ Ἱερεύς, καὶ ποιεῖ Προσκομιδήν. Ὁ δὲ Ἀρχιερεὺς ἀπέρχεται εἰς τὸν Ναόν, ἐν ᾧ τὰ ἅγια ἐτέθησαν λείψανα· κἀκεῖ τοίνυν τὴν ἅπασαν Ἀρχιερατικὴν στολὴν περιβαλλόμενος ποιεῖ Εὐλογητόν. Καὶ εὐθὺς ἄρχονται τοῦ Ψαλμοῦ· Κύριε εἰσάκουσον τῆς προσευχῆς μου. Εἶτα γίνεται μικρὰ Συναπτή, καὶ λέει ὁ Διάκονος· Ἔτι καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν. Ἀντιλαβοῦ, σῶσον, ἐλέησον. Τῆς Παναγίας ἀχράντου κτλ.

Ὁ Ἀρχιερεὺς ἐκφωνεῖ:

Ὅτι ἅγιος εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ

Ὁ Διάκονος: τοῦ Κυρίου δεηθῶμεν.

Καὶ ὁ Ἀρχιερεὺς τὴν Εὐχήν:

Κύριε ὁ Θεὸς ἡμῶν, ὁ πιστὸς ἐν τοῖς λόγοις σου, καὶ ἀψευδὴς ἐν ταῖς ἐπαγγελίαις σου· ὁ χαρισάμενος τοῖς ἁγίοις σου Μάρτυσι τὸν ἀγῶνα τὸν καλὸν ἀγωνίσασθαι, καὶ τὸν δρόμον τῆς εὐσεβείας τελέσαι, καὶ τὴν πίστην τῆς ἀληθοῦς ὁμολογίας φιλάξαι· αὐτός, Δέσποτα πανάγιε, ταῖς αὐτῶν ἱκεσίαις παρακλήθητι, καὶ χάρισαι ἡμῖν τοῖς ἀναξίοις δούλοις σου, μέρος καὶ κλῆρον ἔχειν μετ' αὐτῶν· ἵνα, μιμηταὶ αὐτῶν γενόμενοι, καταξιωθῶμεν τῶν ἀποκειμένων αὐτοῖς ἀγαθῶν. Ἐλέει, καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ζωοποιῷ σου Πνεύματι κτλ

Ὁ Ἀρχιερεύς: εἰρήνη πᾶσι

Ὁ Διάκονος: Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Καὶ ὁ Ἀρχιερεὺς τὴν Εὐχὴν ταύτην μυστικῶς:

Κύριε, ὁ Θεὸς ἡμῶν, πρεσβείαις τῆς ἁγίας Δεσποίνης ἡμῶν Θεοτόκου, καὶ πάντων τῶν Ἁγίων σου, τὰ ἔργα τῶν χειρῶν ἡμῶν τῶν ἀναξίων δούλων σου κατεύθυνον, καὶ ἐν πᾶσιν εὐαρεστεῖν ἡμᾶς τῇ σῇ ἀγαθότητι καταξίωσον.

Ἐκφώνως:

Εἴη τὸ κράτος τῆς Βασιλείας σου εὐλογημένον, καὶ δεδοξασμένον, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ μετὰ τὴν Ἐκφώνησιν ἐπιτάττει ὁ Ἀρχιερεύς, ἵνα θεία γένηται Λειτουργία καὶ ἐν τῷ Ναῷ ἐκείνῳ, ἐν ᾧ τὰ ἱερὰ ἐτέθησαν Λείψανα. Εἶτα αἴρει αὐτὰ ἐπὶ τῆς κεφαλῆς αὐτοῦ μετὰ τοῦ ἁγίου

λίσκου· καὶ προπορευομένων τῶν Ἱερέων καὶ Κληρικῶν μετὰ τῶν ἁγίων Εὐαγγελίων σὺν τῷ Λαῷ μετὰ λαμπάδων φοινικῶν, παραγίνονται μετὰ λιτῆς ἐν τῷ μέλλοντι ἐγκαινίζεσθαι Ναῷ, ψάλλοντες τὰ παρόντα Τροπάρια.

Ἦχος βαρύς.

Ἅγιοι Μάρτυρες, οἱ καλῶς ἀθλήσαντες, καὶ στεφανωθέντες, πρεσβεύσατε πρὸς Κύριον, ἐλεηθῆναι τὰς ψυχὰς ἡμῶν.

Δόξα σοι Χριστὲ ὁ Θεός, Ἀποστόλων καύχημα, Μαρτύρων ἀγαλλίαμα, ὧν τὸ κήρυγμα, Τριὰς ἡ ὁμοούσιος.

Καὶ φθάσαντες ἔρχονται γύρωθεν τοῦ Ναοῦ, ψάλλοντες τὰ Ἰδιόμελα ταῦτα. Ἦχος α΄.

Ἐγκαινίζου, ἐγκαινίζου ἡ νέα Ἰερουσαλήμ· ἥκει γάρ σου τὸ φῶς, καὶ ἡ δόξα Κυρίου ἐπὶ σὲ ἀνατέταλκε. Τοῦτον τὸν Οἶκον ὁ Πατὴρ ᾠκοδόμησε· τοῦτον τὸν Οἶκον ὁ Υἱὸς ἐστερέωσε· τοῦτον τὸν Οἶκον τὸ Πνεῦμα τὸ Ἅγιον ἀνεκαίνισε, τὸ φωτίζον, καὶ στηρίζον, καὶ ἁγιάζον τὰς ψυχὰς ἡμῶν.

Ὁ αὐτός.

Πάλαι μὲν ἐγκαινίζων τὸν ναὸν ὁ Σολομών, ἀλόγων ζώων θυσίας, καὶ ὁλοκαυτώματα προσέφερε Κύριε· ὅτε δὲ ηὐδόκησας Σωτὴρ τοὺς τύπους μὲν ἀργῆσαι, γνωσθῆναι δὲ τὴν ἀλήθειαν, ἀναιμάκτους θυσίας, τὰ πέρατα τοῦ κόσμου προσφέρει τῇ δόξῃ σου πάντων γὰρ δεσπόζων, τὰ πάντα ἁγιάζει;, τῷ Ἁγίῳ σου Πνεύματι.

Ἦχος πλ. β΄.

Ἐγκαίνια τιμᾶσθαι, παλαιὸς νόμος καὶ καλῶς ἔχων· μᾶλλον δὲ τὰ νέα τιμᾶσθαι δι' Ἐγκαινίων· ἐγκαινίζονται γὰρ νῆσοι πρὸς Θεόν, ὥς φησιν Ἡσαΐας· ἃς τινας ὑποληπτέον τὰς ἐξ ἐθνῶν Ἐκκλησίας, ἄρτι καθισταμένας, καὶ πῆξιν λαμβανούσας βάσιμον τῷ Θεῷ· διὸ καὶ ἡμεῖς τὰ παρόντα Ἐγκαίνια πνευματικῶς πανηγυρίσωμεν.

Δόξα, καὶ νῦν. Ἦχος πλ. α΄.

Ὁ ἐπὶ τῶν κόλπων τῶν Πατρικῶν.

Ὅρα ὄπισθεν, σελ. 235.

Ὅταν πάλιν φθάσωσιν ἔμπροσθεν τῶν πυλῶν τοῦ Ναοῦ, τίθενται τὰ ἱερὰ Λείψανα ἐπὶ τετραπόδου.

Καὶ εὐθὺς τὸ Προκείμενον τοῦ Ἀποστόλου.

Κύριος φωτισμός μου καὶ σωτήρ μου.

Στίχ. Κύριος ὑπερασπιστὴς τῆς ζωῆς μου.

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα.

Κεφ. Β΄. 11.

Ἀδελφοί, ὁ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ Ἐκκλησίας ὑμνήσω σε· Καὶ πάλιν· Ἐγὼ

ἔσομαι πεποιθὼς ἐπ' αὐτῷ· Καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ Θεός. Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου, καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διαπαντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. Οὐ γάρ δήπου Ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς Ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Καὶ ψάλλομεν τό, Ἀλληλούϊα.

Στίχ. Ἐγὼ πρὸς τὸν Θεὸν ἐκέκραξα.

Εἶτα ὁ Ἀρχιερεὺς τὸ Εὐαγγέλιον.

**Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου.**

Κεφ. ΙϚ'. 13.

Τῷ καιρῷ ἐκείνῳ, ἐλθὼν ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου ἠρώτα τοὺς Μαθητὰς αὐτοῦ λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου; Οἱ δὲ εἶπον· Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἱερεμίαν ἢ ἕνα τῶν Προφητῶν. Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγεται εἶναι; Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων Βαργιωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν, καὶ πύλαι Ἅδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω σοι τὰς κλεῖς τῆς Βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

Καὶ πάλιν ἔρχονται γύρωθεν τοῦ Ναοῦ μετὰ τῶν ἁγίων Λειψάνων, ψάλλοντες τὴν γ'. Ὠδὴν τοῦ Κανόνος· καὶ ὅταν φθάσωσιν ἔμπροσθεν τῶν πυλῶν τοῦ Ναοῦ, λέγουσι τό:

Προκείμενον τοῦ Ἀποστόλου

Ἀπενεχθήσονται τῷ Βασιλεῖ παρθένοι ὀπίσω αὐτῆς.

Στίχ. Αἱ πλησίον αὐτῆς ἀπενεχθήσονταί σοι.

Πρὸς Ἑβραίους Ἐπιστολῆς.

Κεφ. Θ'. 1.

Ἀδελφοί, εἶχε μὲν ἡ πρώτη σκηνὴ δικαιώματα λατρείας τό τε ἅγιον κοσμικόν. Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται Ἅγια. Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων, χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν Κιβωτὸν τῆς Δια-

θήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς Διαθήκης, ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. Τούτων δὲ οὕτω κατασκευαζομένων εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ Ἱερεῖς τὰς λατρείας ἐπιτελοῦντες, εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ Ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων.

Ἀλληλούϊα. Ἦχος γ΄.

Στίχ. Ἄκουσον, θύγατερ, καὶ ἴδε.

Εὐαγγέλιον, ἐκ τοῦ κατὰ Λουκᾶν.

Κεφ. Γ΄. 38.

Τῷ καιρῷ ἐκείνῳ, εἰσῆλθεν ὁ Ἰησοῦς εἰς κώμην τινά. Γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μαρθα Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· ἑνὸς δέ ἐστι χρεία· Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ᾽ αὐτῆς. Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας. Αὐτὸς δὲ εἶπε· Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.

Καὶ πάλιν πορεύονται γύρωθεν τοῦ Ναοῦ, ψάλλοντες τὴν Γ΄. Ὠδὴν τοῦ Κανόνος. Ἐρχόμενοι δὲ πρὸ τῶν πυλῶν τοῦ Ναοῦ, ἐκφωνεῖ ὁ Ἀρχιερεύς:

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα ψάλλουσι τὸ παρὸν Τροπάριον. Ἦχος γ΄.

Ὁ ἐν τῇ πέτρᾳ τῆς πίστεως οἰκοδομήσας τὴν Ἐκκλησίαν σου Χριστὲ ὁ Θεός, ἐν αὐτῇ κατεύθυνον τὰς ἱκεσίας ἡμῶν, καὶ πρόσδεξαι **λαόν**, ἐν πίστει **βοῶντά** σοι Σῶσον ἡμᾶς ὁ Θεὸς ἡμῶν.

Ἐν δὲ τῷ ψάλλεσθαι τὸ εἰρημένον Τροπάριον, ἀποτίθεται ὁ Ἀρχιερεὺς τὰ ἅγια Λείψανα ἐν τῷ ἑτοιμασθέντι τετραποδίῳ, ἔμπροσθεν τῶν πυλῶν τοῦ Ναοῦ, καὶ οὕτως ἐπεύχεται τὴν Εὐχὴν ταύτην.

Ὁ Διάκονος: δεηθῶ-

Καὶ ὁ Ἀρχιερεύς:

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας· ὁ διὰ τοῦ καταπετάσματος τῆς σαρκὸς αὐτοῦ ἐγκαινίσας ἡμῖν τῆς τῶν προπατόρων Ἐκκλησίας, τῶν ἐν

οὐρανοῖς ἀπογεγραμμένων, τὴν εἴσοδον, ἔνθα ἦχος ἑορταζόντων, καὶ φωνὴ ἀγαλλιάσεως· αὐτὸς φιλάνθρωπε Δέσποτα, ἐπίβλεψον ἐφ᾿ ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου, τοὺς τὸν Ἐγκαινισμὸν ἐπιτελοῦντας τοῦ σεβασμίου Ναοῦ (τοῦ δεῖνος), εἰς σύμβολον τῆς ἁγιωτάτης σου Ἐκκλησίας, τουτέστιν, αὐτοῦ τοῦ σκήνους ἡμῶν, ὅπερ καὶ Ναόν σου, καὶ μέλη Χριστοῦ σου, διὰ τοῦ πανευφήμου Ἀποστόλου Παύλου, ὀνομάσαι κατηξίωσας· καὶ τοῦτον στερέωσον μέχρι τῆς συντελείας τοῦ αἰῶνος ἀσάλευτον, καὶ δεδοξασμένον ἐν σοί· καὶ ἀξίωσον ἡμᾶς ἐν αὐτῷ αἰνέσεις καὶ δοξολογίας ἀκαταγνώστους προσάγειν τῇ δόξῃ σου, καὶ τῷ μονογενεῖ σου Υἱῷ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, καὶ τῷ Ἁγίῳ σου Πνεύματι, ἐν ἐπιγνώσει, καὶ πάσῃ αἰσθήσει· καὶ προσκυνοῦντάς σε ἐν φόβῳ σου, τῶν θείων δειχθῆναι ἀξίους οἰκτιρμῶν, εὐπροσδέκτους τε τῇ σῇ ἀγαθότητι γενέσθαι τὰς δεήσεις ταύτας, ἃς ὑπὲρ ἡμῶν, καὶ παντὸς τοῦ λαοῦ σου, τῇ ἀφάτῳ σου εὐσπλαγχνίᾳ προσάγομεν· πρεσβείαις τῆς ἀχράντου Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Ὅτι Ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ ἐν Ἁγίοις ἐπαναπαύῃ, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ εὐθὺς ὁ Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Ὁ δὲ Ἀρχιερεὺς **λέγει τὴν Εὐχὴν τῆς Εἰσόδου μυστικῶς.**

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα, καὶ στρατιὰς Ἀγγέλων καὶ Ἀρχαγγέλων, εἰς λειτουργίαν τῆς σῆς δόξης, ποίησον σὺν τῇ Εἰσόδῳ ἡμῶν, εἴσοδον ἁγίων Ἀγγέλων γενέσθαι, συλλειτουργούντων ἡμῖν, καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα.

Ὅτι πρέπει πᾶσα δόξα, τιμή, καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν κτλ.

Εἶτα ὁ Ἀρχιερεὺς καὶ οἱ Ψάλται μετὰ τῶν Κληρικῶν, τῶν πυλῶν κεκλεισμένων, ψάλλουσι τὸ παρόν, εἰς Ἦχον πλ. β΄.

Ἄρατε πύλας οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ Βασιλεὺς τῆς δόξης.

Ἑτέρων δὲ ἀντιφωνούντων ἔσωθεν τοῦ Ναοῦ:

Τίς ἐστιν οὗτος ὁ Βασιλεὺς τῆς δόξης;

Ἡμεῖς πάλιν ἔξωθεν ἀντιφωνοῦμεν:

Κύριος κραταιὸς καὶ δυνατός, Κύριος δυνατὸς ἐν πολέμῳ, Κύριος τῶν δυνάμεων, αὐτός ἐστιν ὁ Βασιλεὺς τῆς δόξης.

Ταῦτα δὲ ψάλλονται ἐκ γ΄. καὶ εὐθὺς ὁ Ἀρχιερεὺς αἴρει τὰ ἅγια Λείψανα μετὰ τοῦ Δίσκου, καὶ τίθησιν ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ σφραγίζει τρὶς τὰς πύλας μετ᾿ αὐτῶν τῶν Λειψάνων· καὶ τῶν πυ-

λῶν ἀνοιγομένων, καὶ πάντων εἰσερχομένων, ψάλλεται τὸ παρόν.

Τροπάριον. Ἦχος δ'

Ὡς τοῦ ἄνω στερεώματος τὴν εὐπρέπειαν, καὶ τὴν κάτω συναπέδειξας ὡραιότητα, τοῦ ἁγίου Σκηνώματος τῆς δόξης σου Κύριε· κραταίωσον αὐτὸν εἰς αἰῶνα αἰῶνος, καὶ πρόσδεξαι ἡμῶν τὰς ἐν αὐτῷ ἀπαύστως προσαγομένας σοι δεήσεις, διὰ τῆς Θεοτόκου, ἡ πάντων ζωὴ καὶ ἀνάστασις.

Καὶ εἰσερχομένων τοῦ τε Ἀρχιερέως, καὶ τῶν Ἱερέων ἐν τῷ ἁγίῳ Βήματι, ἀποτίθενται τὰ ἅγια Λείψανα εἰς τὴν ἡτοιμασμένην αὐτοῖς θήκην· καὶ τούτοις ἐπιχέεται ἅγιον Μύρον, καὶ ἀσφαλίζουσι ταῦτα μετὰ πάσης ἀσφαλείας, καὶ προσοχῆς μεγάλης, καὶ λέγουσιν ἐκ γ'. τό:

Αἰωνία ἡ μνήμη τῶν Κτιτόρων τῆς Ἁγίας Μονῆς ταύτης

Ὁ Διάκονος: Τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἀρχιερεὺς τὴν Εὐχήν:

Κύριε ὁ Θεὸς ἡμῶν, ὁ καὶ ταύτην τὴν δόξαν τοῖς ὑπὲρ σοῦ ἀθλήσασιν, ἁγίοις Μάρτυσι δωρησάμενος, τὸ σπείρεσθαι ἐν πάσῃ τῇ γῇ τὰ Λείψανα αὐτῶν ἐν τοῖς ἁγίοις Οἴκοις σου, καὶ καρποὺς ἰαμάτων βλαστάνειν· αὐτὸς Δέσποτα, ὁ πάντων τῶν ἀγαθῶν χορηγὸς ὑπάρχων, πρεσβείαις τῶν Ἁγίων, ὧν εὐδόκησας τὴν ἀπόθεσιν τῶν Λειψάνων ἐν τῷ σεπτῷ Οἴκῳ σου γενέσθαι, ἀξίωσον ἡμᾶς ἀκατακρίτως τὴν ἀναίμακτόν σοι προσενεγκεῖν ἐν αὐτῷ θυσίαν· καὶ δώρησαι ἡμῖν πάντα τὰ πρὸς σωτηρίαν αἰτήματα, ἀντάμειψιν παρέχων καὶ ἐν τούτῳ τοῖς ἀθλήσασιν ὑπὲρ τοῦ ἁγίου ὀνόματός σου, τὸ θαυματουργεῖν δι' αὐτῶν πρὸς ἡμετέραν σωτηρίαν.

Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα τοῦ Πατρὸς κτλ.

Ὁ Διάκονος: Τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἀρχιερεὺς τὴν Εὐχήν:

Κύριε ὁ Θεὸς ὁ Σωτὴρ ἡμῶν, ὁ πάντα ποιῶν καὶ πραγματευόμενος ἐπὶ σωτηρίᾳ τοῦ γένους τῶν ἀνθρώπων, πρόσδεξαι ἡμῶν τῶν ἀναξίων δούλων σου τὰς δεήσεις, καὶ ἱκάνωσον ἡμᾶς ἐπὶ τῆς παρούσης ὥρας εἰς τὸ ἀκατακρίτως τὸν Ἐγκαινισμὸν ἐπιτελέσαι τοῦ Ναοῦ τούτου, τοῦ πρὸς σωτηρίαν ἡμῶν, καὶ τὴν σὴν δοξολογίαν οἰκοδομηθέντος, ἐπ' ὀνόματι τοῦ Ἁγίου ( δεῖνος ), καὶ τὴν ἔφοδον τῆς ἐν αὐτῷ ποιῆσαι Τραπέζης.

Ὅτι πρέπει σοι πᾶσα δόξα, τιμή, καὶ προσκύνησις, τῷ Πατρὶ κτλ.

Καὶ μετὰ τό, Ἀμήν, εἰσφέρουσι καὶ ἐκχέουσι τὴν Κηρομαστίχην ἐν μέσῳ τοῦ φυτοῦ, καὶ συνεφαρμόζουσι τὰ χαρτία, καὶ ἐπιλαμβάνονται τῆς τραπέζης, καὶ τιθέασι ταύτην ἐπὶ τοῦ Κίονος.

**Εἶτα ψάλλουσι τὸν ρμδ΄.**

**Ψαλμόν, ἐκ γ΄.**

Ὑψώσω σε ὁ Θεός μου, ὁ Βασιλεύς μου, καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος. Καθ' ἑκάστην ἡμέραν εὐλογήσω σε, καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα· καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος. Μέγας Κύριος καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας. Γενεά, καὶ γενεὰ ἐπαινέσει τὰ ἔργα σου, καὶ τὴν δύναμίν σου ἀπαγγελοῦσι. Τὴν μεγαλοπρέπειαν τῆς δόξης τῆς ἁγιωσύνης σου λαλήσουσι καὶ τὰ θαυμάσιά σου διηγήσονται. Καὶ τὴν δύναμιν τῶν φοβερῶν σου ἐροῦσι, καὶ τὴν μεγαλωσύνην σου διηγήσονται. Μνήμην τοῦ πλήθους τῆς χρηστότητός σου ἐξερεύξονται, καὶ τῇ δικαιοσύνῃ σου ἀγαλλιάσονται. Οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος καὶ πολυέλεος. Χριστὸς Κύριος τοῖς σύμπασι, καὶ οἱ οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὰ ἔργα αὐτοῦ. Ἐξομολογησάσθωσάν σοι, Κύριε, πάντα τὰ ἔργα σου, καὶ οἱ ὅσιοί σοι εὐλογησάτωσάν σε. Δόξαν τῆς βασιλείας σου ἐροῦσι, καὶ τὴν δυναστείαν σου λαλήσουσι. Τοῦ γνωρίσαι τοῖς υἱοῖς τῶν ἀνθρώπων τὴν δυναστείαν σου, καὶ τὴν δόξαν τῆς μεγαλοπρεπείας τῆς βασιλείας σου. Ἡ βασιλεία πάντων τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ. Πιστὸς Κύριος ἐν πᾶσι τοῖς λόγοις αὐτοῦ, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ. Ὑποστηρίζει Κύριος πάντας τοὺς καταπίπτοντας, καὶ ἀνορθοῖ πάντας τοὺς κατερραγμένους. Οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ. Ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας. Δίκαιος Κύριος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ. Ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτόν, πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ. Θέλημα τῶν φοβουμένων αὐτὸν ποιήσει, καὶ τῆς δεήσεως αὐτῶν εἰσακούσεται, καὶ σώσει αὐτούς. Φυλάσσει Κύριος πάντας τοὺς ἀγαπῶντας αὐτόν, καὶ πάντας τοὺς ἁμαρτωλοὺς ἐξολοθρεύσει. Αἴνεσιν Κυρίου λαλήσει τὸ στόμα μου, καὶ εὐλογείτω πᾶσα σὰρξ τὸ ὄνομα τὸ ἅγιον αὐτοῦ εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Καὶ ξεομένης τῆς ἀπορρευσάσης Κηρομαστίχης, καθαιρομένου τε τοῦ τόπου, ἐφ' οὗ ἔρρευσε, λέγουσι τὸν κβ΄ Ψαλμόν.

Κύριος ποιμένει με, καὶ οὐδέν με ὑστερήσει· εἰς τόπον χλόης, ἐκεῖ με κατεσκήνωσεν. Ἐπὶ ὕδατος ἀναπαύσεως ἐξέθρεψέ με, τὴν ψυχήν μου ἐπέστρεψεν. Ὁδήγησέ με ἐπὶ τρίβους δικαιοσύνης, ἕνεκεν τοῦ ὀνόματος αὐτοῦ. Ἐὰν γὰρ καὶ πορευθῶ ἐν μέσῳ σκιᾶς θανάτου, οὐ φοβηθήσομαι κακά, ὅτι σὺ μετ' ἐμοῦ εἶ. Ἡ ῥάβδος σου καὶ ἡ βακτηρία σου, αὗταί με παρεκάλεσαν. Ἡτοίμασας ἐνώπιόν μου τράπεζαν, ἐξ ἐναντίας τῶν θλιβόντων

με. Ἐλίπανας ἐν ἐλαίῳ τὴν κεφαλήν μου, καὶ τὸ ποτήριόν σου μεθύσκον με, ὡσεὶ κράτιστον. Καὶ τὸ ἔλεός σου καταδιώξει με πάσας τὰς ἡμέρας τῆς ζωῆς μου. Καὶ τὸ κατοικεῖν με ἐν οἴκῳ Κυρίου εἰς μακρότητα ἡμερῶν.

Εἶτα ἐκφωνεῖ ὁ Ἀρχιερεὺς λέγων:

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εὐθὺς φέρουσι τὸ σάβανον, καὶ περιτιθέασιν αὐτὸ ἐπὶ τὸν Ἀρχιερέα ἐπάνω τῶν ἀρχιερατικῶν Ἀμφίων, ἔμπροσθεν μὲν ἀπὸ τοῦ στήθους ἕως ποδῶν, ὄπισθεν δὲ ἀπὸ τῶν μασχαλῶν πρὸς τὴν ράχιν, δι᾽ ἀμφοτέρων τῶν ἄκρων φερόμενον, καὶ δεσμούμενον μετὰ ζώνης, τοῦ μὴ φαίνεσθαι τὰ ἀρχιερατικὰ Ἄμφια· ἐν δὲ τοῖς βραχίοσι περιτυλίσσονται τὰ δύο καινὰ μανδήλια, δεσμούμενα καὶ αὐτὰ μετὰ ζώνης· καὶ οὕτω στολισαμένου τοῦ Ἀρχιερέως, τίθεται ἐπεύχιον καὶ προσκεφάλαιον ἔμπροσθεν τῶν ἁγίων Θυρῶν.

Καὶ τοῦ Διακόνου εἰπόντος:

Ἔτι, καὶ ἔτι, κλίναντες τὰ γόνατα, τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἀρχιερεύς, γόνυ κλίνας εὔχεται.

Ὁ Θεὸς ὁ ἄναρχος καὶ ἀΐδιος, ὁ ἐκ μὴ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών· ὁ φῶς οἰκῶν ἀπρόσιτον, καὶ θρόνον ἔχων τὸν οὐρανόν, τὴν δὲ γῆν ὑποπόδιον· ὁ τῷ Μωϋσῇ πρόσταγμα δοὺς καὶ ὑπογραμμόν, τῷ δὲ Βεσελεὴλ πνεῦμα σοφίας ἐνθείς, καὶ ἱκανώσας αὐτοὺς πρὸς ἀπαρτισμὸν τῆς τοῦ μαρτυρίου Σκηνῆς, ἐν ᾗ λατρείας δικαιώματα ἦν, τῆς ἀληθείας εἰκόνες καὶ προχαράγματα· ὁ τῷ Σολομῶντι πλάτος καὶ χῦμα καρδίας δωρησάμενος, καὶ δι᾽ αὐτοῦ τὸν πάλαι Ναὸν ἀναστήσας, τοῖς ἁγίοις δὲ καὶ πανευφήμοις σου Ἀποστόλοις τὴν ἐν Πνεύματι λατρείαν, καὶ τῆς Σκηνῆς τῆς ἀληθινῆς ἐγκαινίσας τὴν χάριν, καὶ δι᾽ αὐτῶν τὰς ἁγίας σου Ἐκκλησίας, καὶ τὰ θυσιαστήριά σου, Κύριε τῶν δυνάμεων, ἐν πάσῃ τῇ γῇ καταφυτεύσας, εἰς τὸ προσάγεσθαί σοι τὰς ἱερὰς καὶ ἀναιμάκτους θυσίας· ὁ καὶ τοῦτον τὸν Ναὸν νῦν εὐδοκήσας ἐπ᾽ ὀνόματι οἰκοδομηθῆναι τοῦ Ἁγίου (τοῦ δεῖνος), πρὸς δόξαν σήν, καὶ τοῦ μονογενοῦς σου Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος· αὐτός, ἀθάνατε μεγαλόδωρε Βασιλεῦ, μνήσθητι τῶν οἰκτιρμῶν σου, καὶ τὰ ἐλέη σου, ὅτι ἀπὸ τοῦ αἰῶνός εἰσι· καὶ μὴ βδελύξῃς ἡμᾶς πλήθει μεμολυσμένους ἁμαρτιῶν, καὶ μὴ βεβηλώσῃς τὴν διαθήκην σου διὰ τὴν ἡμετέραν ἀκαθαρσίαν· ἀλλὰ πάριδε καὶ νῦν τὰ παραπτώματα ἡμων, καὶ ἐνίσχυσον ἡμᾶς, καὶ ἱκάνωσον, τῇ χάριτι καὶ ἐπιφοιτήσει τοῦ Ἁγίου σου καὶ ζωοποιοῦ Πνεύματος, ἐκτελέσαι ἀκατακρίτως τὸν Ἐγκαινισμὸν τοῦ Ναοῦ τούτου, καὶ τοῦ ἐν αὐτῷ Θυσιαστηρίου ποιήσασθαι τὴν καθιέρωσιν· ἵνα, καὶ ἐν τούτῳ εὐλογοῦντές σε ψαλμοῖς καὶ ὕμνοις καὶ μυστικαῖς λειτουργίαις, τὴν

σὴν εὐσπλαγχνίαν διὰ παντὸς μεγαλύνωμεν· Ναί, Δέσποτα Κύριε, ὁ Θεὸς ὁ Σωτὴρ ἡμῶν, ἡ ἐλπὶς πάντων τῶν περάτων τῆς γῆς, ἐπάκουσον ἡμῶν τῶν ἁμαρτωλῶν δεομένων σου, καὶ κατάπεμψον τὸ πανάγιόν σου Πνεῦμα, τὸ προσκυνητὸν καὶ παντοδύναμον, καὶ ἁγίασον τὸν Οἶκον τοῦτον· πλήρωσον αὐτὸν φωτὸς ἀϊδίου· αἱρέτισον αὐτὸν εἰς κατοικίαν σήν· ποίησον αὐτὸν σκήνωμα δόξης σου, κατακόσμησον αὐτὸν τοῖς θείοις σου καὶ ὑπερκοσμίοις χαρίσμασι· κατάστησον αὐτὸν λιμένα χειμαζομένων, ἰατρεῖον παθῶν, καταφυγὴν ἀσθενῶν, δαιμόνων φυγαδευτήριον, ἐν τῷ εἶναι τοὺς ὀφθαλμούς σου ἀνεῳγμένους ἐπ' αὐτὸν ἡμέρας καὶ νυκτός, καὶ τὰ ὦτά σου προσέχοντα εἰς τὴν δέησιν τῶν ἐν φόβῳ σου καὶ εὐλαβείᾳ ἐν αὐτῷ εἰσιόντων, καὶ ἐπικαλουμένων τὸ πάντιμον καὶ προσκυνητὸν ὄνομά σου· ὅσα ἂν αἰτήσωνταί σε, καὶ σὺ ἀκούσεις ἐν τῷ οὐρανῷ ἄνω, καὶ ποιήσεις ἔλεος, καὶ ἵλεως ἔσῃ αὐτοῖς. Φύλαξον αὐτὸν ἕως τῆς συντελείας τοῦ αἰῶνος ἀσάλευτον, καὶ τὸ ἐν αὐτῷ Θυσιαστήριον, Ἅγιον Ἁγίων ἀνάδειξον, τῇ δυνάμει καὶ ἐνεργείᾳ τοῦ Ἁγίου σου Πνεύματος· δόξασον αὐτὸν ὑπὲρ τὸ κατὰ νόμον ἱλαστήριον, ὥστε τὰς ἐν αὐτῷ τελουμένας ἱερουργίας, εἰς το ἅγιον, καὶ ὑπερουράνιον καὶ νοερόν σου Θυσιαστήριον κατα τᾶν, καὶ τὴν χάριν ἡμῖν κομίζειν τῆς σῆς ἀχράντου ἐπισκιάσεως· θαρροῦμεν γάρ, οὐκ εἰς τὴν τῶν ἡμετέρων ἀναξίων χειρῶν ὑπουργίαν, ἀλλ' εἰς τὴν σὴν ἄφατον ἀγαθότητα.

Ὁ Διάκονος:

Ἀντιλαβοῦ, σῶσον, ἐλέησον, ἀνάστησον, καὶ διαφύλαξον ἡμᾶς.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ χορός: Κύριε ἐλέησον.

Ὑπὲρ τῆς ἄνωθεν εἰρήνης.

Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου.

Ὑπὲρ τοῦ Ἁγίου Οἴκου τούτου.

Ὑπὲρ τῶν εὐσεβῶν, καὶ Ὀρθοδόξων.

Ὑπὲρ τοῦ Ἀρχιεπισκόπου (ἢ Ἐπισκόπου) ἡμῶν (τοῦ δεῖνος).

Ὑπὲρ τοῦ ἔργου τῶν χειρῶν ἡμῶν, καὶ τῶν συνόντων ἀδελφῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ ἁγιασθῆναι τὸν Οἶκον τοῦτον, καὶ τῷ ἐν αὐτῷ Θυσιαστήριον, τῇ ἐπιφοιτήσει, καὶ δυνάμει, καὶ ἐνεργείᾳ, τοῦ Ἁγίου Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς πόλεως ταύτης, πάσης πόλεως, χώρας κτλ.

Ὑπὲρ πλεόντων, οδοιπορούντων, νοσούντων κτλ.

Ὑπὲρ τοῦ ρυσθῆναι ἡμᾶς.

Ἀντιλαβοῦ, σῶσον κτλ.

Τῆς Παναγίας, ἀχράντου.

Ἐκφώνησις.

Ὅτι ἅγιος εἶ ὁ Θεὸς ἡμῶν, καὶ ἐν ἁγίοις, τοῖς ὑπὲρ σοῦ ἀθλήσασι τιμίοις Μάρτυσιν ἐπαναπαύῃ, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ κτλ.

Εἶτα ἐρχόμενος ὁ Ἀρχιερεὺς ἔμπροσθεν τῆς ἁγίας Τραπέζης, καὶ λαβὼν τὰ Νίτρα, σφραγίζει ταῦτα ἐξ ἀμφοτέρων τῶν μερῶν τῷ τύπῳ τοῦ τιμίου Σταυροῦ, καὶ ῥίπτει αὐτὰ εἰς τὴν ἁγίαν Τράπεζαν σταυροειδῶς· καὶ φέρουσι τὰ Σίτλα, ἤγουν τὰ ἀγγεῖα τοῦ ἁγίου Βαπτίσματος, πεπληρωμένα ὕδατος χλιαροῦ, καὶ τοῦ Διακόνου εἰπόντος:

Τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἀρχιερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται τὸ ὕδωρ.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἁγιάσας τὰ ῥεῖθρα τοῦ Ἰορδάνου διὰ τῆς σωτηριώδους σου ἐπιφανείας, αὐτός, καὶ νῦν κατάπεμψον τὴν χάριν τοῦ παναγίου σου Πνεύματος ἐπὶ τὸ παρόν σου Θυσιαστήριον, καὶ εὐλόγησον ἡμᾶς, καὶ τὸ ὕδωρ τοῦτο, πρὸς ἁγιασμὸν καὶ τελείωσιν τοῦ ἁγίου σου Θυσιαστηρίου.

Ἐκφώνως:

Ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ επιχέει τὸ ὕδωρ τρὶς ἐπὶ τῆς Τραπέζης λέγων:

Εἰς τὸ ὄνομα τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος. Ἀμήν.

Καὶ διὰ τοῦ ἐκχυθέντος ὕδατος, μετὰ τῶν ἐπιτεθέντων Νίτρων, ἀποσμήχει τὴν Τράπεζαν· εἶτα ἐκμάσσει αὐτὴν μετὰ τοῦ καινοῦ σπόγγου, τὸν δὲ Κίονα ἅτε μὴ δυνάμενος ταῖς χερσὶν ἀποσμῆξαι, ἐκπλύνει τε καὶ ἐκμάσσει μετὰ τοῦ σπόγγου.

Ἐν δὲ τῷ γίνεσθαι ταῦτα, λέγεται ὁ πγ΄. Ψαλμός.

Ὡς ἀγαπητὰ τὰ σκηνώματά σου, Κύριε τῶν δυνάμεων· ἐπιποθεῖ, καὶ ἐκλείπει ἡ ψυχή μου εἰς τὰς αὐλὰς τοῦ Κυρίου. Ἡ καρδία μου, καὶ ἡ σάρξ μου ἠγαλλιάσαντο ἐπὶ Θεὸν ζῶντα. Καὶ γὰρ στρουθίον εὗρεν ἑαυτῷ οἰκίαν. καὶ τρυγὼν νοσσιὰν ἑαυτῇ, οὗ θήσει τὰ νοσσία ἑαυτῆς. Τὰ θυσιαστήριά σου. Κύριε τῶν δυνάμεων, ὁ Βασιλεύς μου καὶ ὁ Θεός μου. Μακάριοι οἱ κατοικοῦντες, ἐν τῷ Οἴκῳ σου, εἰς τοὺς αἰῶνας τῶν αἰώνων αἰνέσουσί σε. Μακάριος ἀνήρ, ᾧ ἐστιν ἀντίληψις αὐτῷ παρὰ σοῦ. Ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο· εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος, εἰς τὸν τόπον ὃν ἔθετο. Καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν· πορεύσονται ἐκ δυνάμεως εἰς δύναμιν, ὀφθήσεται ὁ Θεὸς τῶν Θεῶν ἐν Σιών Κύριε, ὁ Θεὸς τῶν δυνάμεων, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι ὁ Θεὸς Ἰακώβ. Ὑπερασπιστὰ ἡμῶν ἴδε, ὁ Θεός, καὶ ἐπίβλεψον εἰς τὸ πρόσωπον τοῦ Χριστοῦ σου. Ὅτι κρείσσων ἡμέρα μία ἐν ταῖς αὐλαῖς σου ὑπὲρ χιλιάδας. Ἐξελεξάμην παραρριπτεῖσθαι ἐν τῷ οἴκῳ τοῦ Θεοῦ μου μᾶλλον, ἢ οἰκεῖν με ἐν σκηνώμασιν ἁμαρτωλῶν. Ὅτι ἔλεος καὶ ἀλήθειαν ἀγαπᾷ Κύριος, ὁ Θεὸς χάριν καὶ δόξαν δώσει. Κύριος οὐ στερήσει τὰ ἀγαθὰ τοῖς πορευομένοις ἐν

ἀκακίᾳ. Κύριε, ὁ Θεὸς τῶν δυνάμεων, μακάριος ἄνθρωπος ὁ ἐλπίζων ἐπὶ σέ.

Ψάλλουσι δὲ τοῦτον πάντες, ἕως οὗ τελείως ἀποσμήξῃ αὐτήν, καὶ ἀποπλύνῃ.

Καὶ τότε δὲ ὁ Ἀρχιερεὺς δοξάζει τὸν Θεόν, λέγων:

Δόξα τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας. Ἀμήν.

Τῶν δὲ Ἱερέων πλησίον τοῦ Ἀρχιερέως ἱσταμένων, καὶ τὰ Ἀντιμίνσια ταῖς τέσσαρσι γωνίαις τῆς Τραπέζης ἐπιτεθέντων, λαμβάνει ὁ Ἀρχιερεὺς Βυκίον Οἰνάνθης ἢ Ροδοστάμου, ἢ οἴνου πλῆρες, καὶ ἐπιχέων πλύνει τὴν ἁγίαν Τράπεζαν, καὶ ἐκμάσσει αὐτὴν μετὰ τῶν Ἀντιμινσίων, λέγων:

Ραντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι· πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι. Ἀκουτιεῖς μοι ἀγαλλίασιν καὶ εὐφροσύνην, ἀγαλλιάσσονται ὀστέα τεταπεινωμένα.

Λέγεται δὲ τοῦτο ἐκ γ΄. Εἶθ' οὕτω καὶ τὸ λοιπὸν τοῦ Ψαλμοῦ.

Εἶτα δοξάζει ὁ Ἀρχιερεὺς τὸν Θεόν, λέγων:

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Εἶτα λαμβάνει ἀγγεῖον, Μύρου καθαροῦ πεπληρωμένον, ἢ μετὰ ἐλαίου διὰ σπάνιν μεμιγμένου, καὶ τοῦ Διακόνου λέγοντος Πρόσχωμεν· ὁ Ἀρχιερεὺς ἐπιχέων τῇ ἁγίᾳ Τραπέζῃ, λέγει τρὶς τό, Ἀλληλούϊα, ὥσπερ καὶ ἐπὶ τοῦ Βαπτίσματος, καὶ δι' αὐτοῦ ποιεῖ Σταυροὺς τρεῖς, μέσον ἕνα, καὶ δύο ἑκατέρωθεν. Καὶ ἀποδιδοὺς τὸ ἀγγεῖον τοῦ Μύρου, ἀλείφει τῇ χειρὶ διὰ τῶν τριῶν Σταυρῶν πᾶσαν τὴν ἁγίαν Τράπεζαν· ποιεῖ δὲ καὶ Σταυροὺς εἰς τὸν Κίονα τῆς Τραπέζης δι' αὐτοῦ, λέγων τὸν ρλδ΄. Ψαλμόν.

Ἰδοὺ δή, τί καλόν, ἢ τί τερπνόν, ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό; Ὡς μύρον ἐπὶ κεφαλῆς, τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν πώγωνα τοῦ Ἀαρών, τὸ καταβαῖνον ἐπὶ τὴν ᾤαν τοῦ ἐνδύματος αὐτοῦ. Ὡς δρόσος Ἀερμών, ἡ καταβαίνουσα ἐπὶ τὰ ὄρη Σιών· ὅτι ἐκεῖ ἐνετείλατο Κύριος τὴν εὐλογίαν, ζωὴν ἕως τοῦ αἰῶνος.

Εἶτα λεγει: Δόξα τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Δόξα σοι ἁγία Τριάς, ὁ Θεὸς ἡμῶν, δόξα σοι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν

Ἐκμασσομένης δὲ τῆς Τραπέζης μετὰ τῶν Ἀντιμινσίων, ταῦτα παρὰ τῶν Ἱερέων αὖθις μετατίθενται. Εἶτα δὴ τοῖς τέσσαρσι τῆς Τραπέζης γωνίαις τὰ τέσσαρα ὑφάσματα ἐπιτιθέασιν, ἢ ἀντ' αὐτῶν τα χαρτια, προσκολλῶντες ταῦτα μετὰ τῆς Κηρομαστίχης. Ὁ δὲ Ἀρχιερεὺς λαμβάνει τὸ λεγόμενον Κατασάρκιον, οὗ τῇ Τραπέζῃ ἐφαπλουμένου, δεσμοῦνται οἱ σχοῖνοι σταυροειδῶς ὑποκάτωθεν τῆς ἁγίας Τραπέζης εἰς τὸν Κίο-

να· ἐν ὅσῳ δὲ ταῦτα γίνεται, λέγεται ὁ ρλα΄. Ψαλμός.

Μνήσθητι Κύριε τοῦ Δαυΐδ, καὶ πάσης τῆς πραότητος αὐτοῦ. Ὡς ὤμοσε τῷ Κυρίῳ, ηὔξατο τῷ Θεῷ Ἰακώβ· Εἰ εἰσελεύσομαι εἰς σκήνωμα οἴκου μου, εἰ ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου. Εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου, καὶ τοῖς βλεφάροις μου νυσταγμόν, καὶ ἀνάπαυσιν τοῖς κροτάφοις μου ἕως εὕρω τόπον τῷ Κυρίῳ, σκήνωμα τῷ Θεῷ Ἰακώβ. Ἰδοὺ ἠκούσαμεν αὐτὴν ἐν Εὐφραθᾷ, εὕρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ. Εἰσελευσόμεθα εἰς τὰ σκηνώματα αὐτοῦ, προσκυνήσωμεν εἰς τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ. Ἀνάστηθι, Κύριε, εἰς τὴν ἀνάπαυσίν σου, σύ, καὶ ἡ κιβωτὸς τοῦ ἁγιάσματός σου. Οἱ Ἱερεῖς σου ἐνδύσονται δικαιοσύνην, καὶ οἱ ὅσιοί σου ἀγαλλιάσονται· Ἕνεκεν Δαυΐδ τοῦ δούλου σου, μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ Χριστοῦ σου. Ὤμοσε Κύριος τῷ Δαυΐδ ἀλήθειαν, καὶ οὐ μὴ ἀθετήσει αὐτήν. Ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τοῦ θρόνου σου. Ἐὰν φυλάξωνται οἱ υἱοί σου τὴν διαθήκην μου, καὶ τὰ μαρτύριά μου ταῦτα, ἃ διδάξω αὐτούς· καὶ οἱ υἱοὶ αὐτῶν ἕως τοῦ αἰῶνος καθιοῦνται ἐπὶ τοῦ θρόνου σου. Ὅτι ἐξελέξατο Κύριος τὴν Σιών, ᾑρετίσατο αὐτὴν εἰς κατοικίαν ἑαυτῷ. Αὕτη ἡ κατάπαυσίς μου εἰς αἰῶνα αἰῶνος· ὧδε κατοικήσω, ὅτι ᾑρετισάμην αὐτήν. Τὴν θήραν αὐτῆς εὐλογῶν εὐλογήσω, τοὺς πτωχοὺς αὐτῆς χορτάσω ἄρτων. Τοὺς Ἱερεῖς αὐτῆς ἐνδύσω σωτηρίαν, καὶ οἱ ὅσιοι αὐτῆς ἀγαλλιάσει ἀγαλλιάσονται. Ἐκεῖ ἐξανατελῶ κέρας τῷ Δαυΐδ ἡτοίμασα λύχνον τῷ Χριστῷ μου. Τοὺς ἐχθροὺς αὐτοῦ ἐνδύσω αἰσχύνην ἐπὶ δὲ αὐτὸν ἐξανθήσει τὸ ἁγίασμά μου.

Καὶ τούτου πληρουμένου, λέγει ὁ Ἀρχιερεύς:

Δόξα τῷ Θεῷ ἡμῶν, εἰς τοὺς αἰῶνας. Ἀμήν.

Μετὰ δὲ ταῦτα, νιπτόμενος τὰς χεῖρας ἔν τινι ἀγγείῳ καινῷ, ἢ ἐν τῷ χωνευτηρίῳ, ὥστε μηδόλως ἐκχυθῆναι ἔξωθεν οὐδὲ ρανίδα μίαν, μετὰ μεγάλης εὐλαβείας καὶ προσοχῆς, μανδηλίῳ τε καινῷ ταύτας ἐκμάσσων, λαμβάνει τὸν ἐπενδύτην, ἤτοι τὸ ἅπλωμα τῆς ἁγίας Τραπέζης· ἧς παρ' αὐτοῦ ἐφαπλουμένης, λέγεται ὁ ϟβ΄. Ψαλμός.

Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο· ἐνεδύσατο Κύριος δύναμιν, καὶ περιεζώσατο. Καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται. Ἕτοιμος ὁ θρόνος σου ἀπὸ τότε, ἀπὸ τοῦ αἰῶνος σὺ εἶ. Ἐπῆραν οἱ ποταμοί, Κύριε, ἐπῆραν οἱ ποταμοὶ φωνὰς αὐτῶν. Ἀροῦσιν οἱ ποταμοὶ ἐπιτρίψεις αὐτῶν, ἀπὸ φωνὰς ὑδάτων πολλῶν. Θαυμαστοὶ οἱ μετεωρισμοὶ τῆς θαλάσσης, θαυμαστὸς ἐν ὑψηλοῖς ὁ Κύριος. Τὰ μαρτύριά σου ἐπιστώθησαν σφόδρα. Τῷ οἴκῳ σου πρέπει ἁγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν.

Καὶ οὕτω δοξάζει ὁ Ἀρχιερεύς, λέγων:

Δόξα σοι, ἁγία Τριάς, ὁ Θεὸς ἡμῶν, δόξα σοι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Καὶ μετὰ τό, Ἀμήν, ἐφαπλοῖ ὁ Ἀρχιερεὺς τῇ Τραπέζῃ τὰ Ἀντιμίνσια, θάττερον θαττέρῳ ἐπιτιθέμενος. Εἶτα ἐφαπλοῖ καὶ τούτοις τὸ τῆς Ἐκκλησίας Ἀντιμίνσιον, καὶ ἐπ᾿ αὐτῷ τίθησι τὸ ἱερὸν Εὐαγγέλιον, καὶ γίνεται ἀσπασμός.

Εἶτα θυμιᾷ τὴν ἁγίαν Τράπεζαν, τὸ Ἱερατεῖον, καὶ ὅλον τὸν Ναόν. Λέγεται δὲ ὁ ἐφεξῆς Ψαλμὸς ἅπαξ, ἕως οὗ ἀποθυμιάσῃ ὁ Ἀρχιερεύς.

Ψαλμὸς κε΄.

Κρῖνόν με Κύριε, ὅτι ἐγὼ ἐν ἀκακίᾳ μου ἐπορεύθην, καὶ ἐπὶ τῷ Κυρίῳ ἐλπίζων, οὐ μὴ ἀσθενήσω. Δοκίμασόν με Κύριε, καὶ πείρασόν με· πύρωσον τοὺς νεφρούς μου καὶ τὴν καρδίαν μου. Ὅτι τὸ ἔλεός σου κατέναντι τῶν ὀφθαλμῶν μου ἐστί, καὶ εὐηρέστησα ἐν τῇ ἀληθείᾳ σου. Οὐκ ἐκάθησα μετὰ συνεδρίου ματαιότητος, καὶ μετὰ παρανομούντων οὐ μὴ εἰσέλθω. Ἐμίσησα ἐκκλησίαν πονηρευομένων, καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω. Νίψομαι ἐν ἀθῴοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου, Κύριε. Τοῦ ἀκοῦσαί με φωνῆς αἰνέσεώς σου, καὶ διηγήσασθαι πάντα τὰ θαυμάσιά σου. Κύριε, ἠγάπησα εὐπρέπειαν οἴκου σου καὶ τόπον σκηνώματος δόξης σου, μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχήν μου, καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωήν μου. Ὧν ἐν χερσὶν αἱ ἀνομίαι· ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων. Ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην. Λύτρωσαί με, Κύριε, καὶ ἐλέησόν με. Ὁ πούς μου ἔστη ἐν εὐθύτητι· ἐν Ἐκκλησίαις εὐλογήσω σε Κύριε.

Μετὰ δὲ τὸ θυμιάσαι τὸν Ἀρχιερέα, εἷς τῶν Ἱερέων, ἢ καὶ Ἀρχιερέων, ὄπισθεν ἐπακολουθεῖ, βαστάζων τὸ τοῦ Μύρου ἀγγεῖον, καὶ ποιεῖ Σταυροὺς ἐκ τοῦ Μύρου εἰς ἕνα ἕκαστον κίονα, καὶ πηνσὸν τοῦ Ναοῦ Συμπληρουμένης δὲ τῆς θυμιάσεως καὶ τοῦ Ψαλμοῦ, δοξάζουσιν οὕτω:

Δόξα τῇ ἁγίᾳ καὶ παντοδυνάμῳ καὶ ζωοποιῷ Τριάδι, πάντοτε, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ γίνεται μικρὰ Συναπτὴ παρὰ τοῦ Διακόνου.

Ἔτι καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τῆς Παναγίας, ἀχράντου κτλ.

Ὁ δὲ Ἀρχιερεὺς ἐκφωνεῖ

Ὅτι πρέπει σοι πᾶσα δόξα, τιμή, καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν

Ὁ Διάκονος: Τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἀρχιερεύς.

Κύριε ὁ Θεὸς ἡμῶν, ὁ τοῦ οὐρανοῦ καὶ τῆς γῆς ποιητής, ὁ τὴν ἁγίαν σου Ἐκκλησίαν ἀρ-

ρήτῳ σοφίᾳ θεμελιώσας, καὶ ἀντίτυπον τῆς Ἀγγελικῆς ἐν οὐρανῷ λειτουργίας, τὴν τῆς Ἱερωσύνης τάξιν ἐπὶ τῆς γῆς συστησάμενος· σύ, Δέσποτα μεγαλόδωρε, πρόσδεξαι καὶ νῦν δεομένους ἡμᾶς, οὐχ ὡς ἀξίους ὄντας περὶ τηλικούτων αἰτεῖν, ἀλλ' ἵνα τὸ ὑπερβάλλον δειχθῇ τῆς σῆς ἀγαθότητος· οὐ γὰρ ἐπαύσω τὸ ἀνθρώπινον γένος πολυτρόπως εὐεργετῶν· κεφάλαιον δὲ ἡμῖν ἐδωρήσω τῶν σῶν εὐεργεσιῶν, τὴν ἐν σαρκὶ τοῦ Μονογενοῦς σου Υἱοῦ παρουσίαν· ὅς, ἐπὶ γῆς ὀφθείς, καὶ λάμψας τοῖς ἐν σκότει φῶς σωτηρίας, ἀνήνεγκεν ἑαυτὸν ὑπὲρ ἡμῶν θυσίαν, καὶ γέγονε τοῦ κόσμου παντὸς ἱλαστήριον, κοινωνοὺς ἡμᾶς τῆς ἰδίας Ἀναστάσεως ποιησάμενος· καὶ ἀναληφθεὶς εἰς οὐρανούς, ἐνέδυσε τοὺς ἑαυτοῦ Μαθητὰς καὶ Ἀποστόλους, καθὼς ἐπηγγείλατο, δύναμιν ἐξ ὕψους, ἥτις ἐστὶ τὸ Πνεῦμα τὸ Ἅγιον, τὸ προσκυνητόν, καὶ παντοδύναμον, τὸ ἐκ σοῦ τοῦ Θεοῦ καὶ Πατρὸς ἐκπορευόμενον· δι' οὗ γενόμενοι δυνατοὶ ἐν ἔργῳ καὶ λόγῳ, Βάπτισμα παρέδωκαν υἱοθεσίας, Ἐκκλησίας ἀνέστησαν, ἵδρυσαν Θυσιαστήρια, Ἱερωσύνης ἔθεντο κανόνας καὶ νόμους. Ὧν ἡμεῖς οἱ ἁμαρτωλοὶ κατέχοντες τὴν παράδοσιν, προσπιπτομέν σοι τῷ αἰωνίῳ Θεῷ, καὶ δεόμεθά σου, εὔσπλαγχνε. Τὸν πρὸς τὴν σὴν ὑμνῳδίαν οἰκοδομηθέντα τοῦτον Ναὸν τῆς θείας σου πλήρωσον δόξης, καὶ τὸ ἐν αὐτῷ παγὲν Θυσιαστήριον, Ἅγιον Ἁγίων ἀνάδειξον· ὥστε ἡμᾶς παρεστῶτας αὐτῷ, ὡς τῷ φρικτῷ τῆς Βασιλείας σου θρόνῳ, ἀκατακρίτως λατρεύειν σοι, δεήσεις ὑπὲρ ἡμῶν, καὶ παντὸς τοῦ λαοῦ σου ἀναπέμποντας, καὶ τὴν ἀναίμακτον θυσίαν τῇ σῇ προσφέροντας ἀγαθότητι, εἰς ἑκουσίων καὶ ἀκουσίων ἁμαρτημάτων συγχώρησιν, εἰς κυβέρνησιν βίου, εἰς ἀγαθῆς πολιτείας κατόρθωσιν, εἰς ἐκπλήρωσιν πάσης δικαιοσύνης.

Ὅτι ηὐλόγηταί σου τὸ πανάγιον ὄνομα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Ἀρχιερεύς: Εἰρήνη πᾶσι.

Ὁ Διάκονος: Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Καὶ ὁ Ἀρχιερεὺς εὔχεται.

Εὐχαριστοῦμέν σοι, Κύριε, ὁ Θεὸς ἡμῶν, ὅτι, ἣν ἐξέχεας χάριν ἐπὶ τοὺς ἁγίους σου Ἀποστόλους, καὶ ἐπὶ τοὺς ὁσίους ἡμῶν Πατέρας, ἠξίωσας, διὰ τὴν πολλήν σου φιλανθρωπίαν, καὶ μέχρις ἡμῶν τῶν ἁμαρτωλῶν, καὶ ἀχρείων δούλων σου ἐκτεῖναι ταύτη. Διὸ δεόμεθά σου, Δέσποτα πολυέλεε· Πλήρωσον δόξης, καὶ ἁγιασμοῦ, καὶ χάριτος τὸ Θυσιαστήριον τοῦτο, ὥστε μεταποιεῖσθαι τὰς ἐν αὐτῷ προσφερομένας σοι ἀναιμάκτους θυσίας εἰς τὸ ἄχραντον Σῶμα, καὶ τὸ τίμιον Αἷμα τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, πρὸς σω-

τηρίαν παντὸς τοῦ Λαοῦ σου καὶ τῆς ἡμῶν ἀναξιότητος.

Σὺ γὰρ εἶ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων Ἀμήν.

Ἐν εἰρήνῃ προέλθωμεν.

Προκείμενον τοῦ Ἀποστόλου.

Τῷ Οἴκῳ σου πρέπει ἁγίασμα, Κύριε.

Στίχ. Ὁ Κύριος ἐβασίλευσεν εὐπρέπειαν ἐνεδύσατο.

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα.

Κεφ. Γ΄. 1

Ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν Ἀπόστολον καὶ Ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. Πλείονος γὰρ δόξης οὗτος παρὰ Μωϋσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. Πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ τὰ πάντα κατασκευάσας Θεός.

Εὐαγγέλιον, ἐκ τοῦ κατὰ Ἰωάννην.

Κεφ. Ι΄. 22.

Τῷ καιρῷ ἐκείνῳ, ἐγένετο τὰ Ἐγκαίνια ἐν Ἱεροσολύμοις, καὶ χειμὼν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ Ἱερῷ, ἐν τῇ στοᾷ τοῦ Σολομῶντος. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ Πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. Τα πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτὰ καὶ ἀκολουθοῦσί μοι, κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. Ὁ Πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί, καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρός μου. Ἐγὼ καὶ ὁ Πατηρ ἕν ἐσμέν.

Εἶτα κομίζεται τῷ Ἀρχιερεῖ Κανδήλα καινή, καὶ Θρυαλλὶς καὶ Ἔλαιον· καὶ αὐτὸς ταῖς ἰδίαις χερσὶ πληρῶν ἐλαίου τὴν Κανδήλαν, ἀνάπτει τὴν Θρυαλλίδα, καὶ ἀποτίθησι τῷ ἁγίῳ Θυσιαστηρίῳ. Καὶ λοιπὸν ἀποτιθέμενος τό τε Σάβανον καὶ τὰ Μανδήλια, καὶ τὴν Ζώνην, ἐπιτρέπει ἐκκλησιαστικοῖς ὑπηρέταις, εἰσάγειν Κανδήλας καὶ Κηρούς· καὶ οὕτω κοσμεῖται ὁ Ναός.

Τούτων δὲ γενομένων ψάλλεται Δόξα, τὸ ἰδιόμ. τοῦ Ἁγίου.

Καὶ νῦν, τῶν ἐγκαινίων.

Ἦχος πλ. β΄.

Τὴν μνημην τῶν Ἐγκαινίων ἐπιτελοῦντες Κύριε, σὲ τὸν ἁγιασμοῦ δοτῆρα δοξάζομεν, δεό-

μενοι ἁγιασθῆναι· ἡμῶν τὰ αἰσθητήρια τῶν ψυχῶν, τῇ πρεσβείᾳ τῶν ἐνδόξων Ἀθλοφόρων, ἀγαθὲ παντοδύναμε.

Εἶτα τὸ Τρισάγιον· Παναγία Τριάς· Πάτερ ἡμῶν. Ὅτι σοῦ· Τὸ Τροπάριον τοῦ Ἁγίου τοῦ Ναοῦ καὶ τῶν Ἐγκαινίων, Ἦχος δ΄.

Ὡς τοῦ ἄνω στερεώματος τὴν εὐπρέπειαν Ὅρα σελ. 241.

Εἶτα Ἐκτενὴς παρὰ τοῦ Διακόνου.

Ἐλέησον ἡμᾶς ὁ Θεὸς κτλ.

Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν Κτιτόρων τοῦ ἁγίου Οἴκου τούτου (ἢ τῆς Ἁγίας Μονῆς ταύτης) καὶ ὑπὲρ τοῦ συγχωρηθῆναι αὐτοῖς πᾶν πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον.

Καὶ λέγεται τό:

Κύριε ἐλέησον, ἐκ γ΄.

Εἶτα ὁ Ἀρχιερεύς:

Ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ Ἀπόλυσις.

